



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Archaeological
Institute
of America

REPORT OF THE FELLOW IN AMERICAN
ARCHAEOLOGY

*To the Standing Committee on American Archaeology of the
Archaeological Institute of America :*

GENTLEMEN, — As holder of the American Fellowship of the Archaeological Institute of America, I have the honor to present to you a report of the work done during the first half of the third year of the Fellowship, together with a brief review of some of the points covered in my general report, now in your hands, and including the results of the first two years and the first half of the third year of the work under the Fellowship.

I left Boston on December 29, 1903, and returned on May 8 of the present year. My season of field work was divided, as in the previous year, between two localities, Chiapas and Yucatan. I went to the former place first, and took up my residence among the same families of Lacandones as on the previous visit. Owing to their continued friendliness, I was able to take up the work where I had left it with no loss of time. I continued my residence among them until the first of April. A part of this time was taken up in visiting the settlements of the Lacandones in the surrounding country. I made a trip to the west as far as Ocosingo, where a general survey of the ruins in that locality was made.

The remainder of the field work was carried on in Yucatan, with the same interpreter of the two previous years. The chants collected among the Lacandones were worked over, and special attention was paid to the survivals of the early religion and the customs in connection with it now in existence in Yucatan.

With a knowledge of this side of the life of the Lacandonés an interesting comparison can be made.

In Yucatan and Chiapas there is an unusual opportunity to study, side by side, a people, one part of whom has never felt any outside influence strong enough to produce any appreciable effect on the language, customs, or religious life, while the other section has felt the full influence of a close contact with Spanish civilization since the days of the Conquest.

The Maya language, as spoken in Yucatan, stands out as one of the surprising evidences of the force of perpetuation of a native language in contact for centuries with a Latin tongue. The language of the Lacandonés of Chiapas and the region of the Usumacinta River shows few points of difference from that spoken on the peninsula.

In religion we find in both localities many survivals of ancient culture and worship. In Yucatan the former religious ideas are often concealed at first under the influences which came in at the time of the Conquest. Many native ceremonies still exist, however, and they seem to be relieved from possessing any heretical character, from the standpoint of the Catholic priests, by having the symbol of the cross interwoven in their structure, together with the names of many of the saints of the Church. A worship of the gods of the fields, the harvest, and the chase is still carried on throughout many parts of Yucatan. Ceremonies for rain are held with all the accompanying native beliefs in regard to the efficacy of divinatory rites. Offerings of food and drink are made to the spirits which inhabit the seven heavens stretching above the earth.

If many survivals of the former beliefs still remain among the Mayas of Yucatan, it may rightfully be expected that among the Lacandonés, than whom no people in Mexico and Central America have been more free from outside influence, we should find a still larger number of survivals of early forms of religious rites and beliefs. This is, in fact, the case.

The incense-burners of the Lacandonés are renewed each year with an elaborate ritual, many acts of which are definitely men-

tioned by the early authorities as taking place among the Mayas at the time of the Conquest. The new ollas are made in a secluded shelter. New fire is kindled with which to light the incense, which, in its very form, is probably a survival. Drunkenness is compulsory in the religious rites, and is caused by drinking large quantities of the ceremonial drink after it has been offered to the gods. The ears are often pierced with a stone knife, and the blood is used to anoint the stone idols still used by the Lacandones. The first fruits of the fields must be offered to the gods before they can be used. In the names of the gods of the Lacandones there are many survivals of terms given by the early Spanish historians and missionaries as the names of the gods of the Mayas. In many cases the attributes given to the gods have survived as well.

It is my intention to return to Yucatan and Chiapas in December, and carry on the work of the final year of the Fellowship. I shall devote the greater part of my time to the country of the Lacandones, since that field, I feel confident, is the most fruitful for further investigation.

The strongest hopes of arriving at a solution of many of the problems regarding the early Maya culture seem to be based upon an intimate and personal knowledge of the rites and ceremonies of the Mayas and, more especially, of the Lacandones, together with their modes of thought and their fundamental conceptions of life.

Respectfully submitted,

ALFRED M. TOZZER.

CAMBRIDGE,
October 14, 1904.